



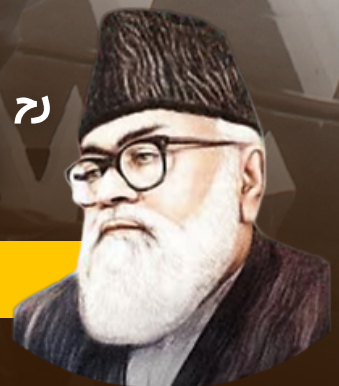
ISLAM'S EXPECTATIONS FROM **MUSLIM WOMEN**



SYED MAUDUDI ۞

PUBLISHED BY: ICAN SAMA-O-BASR

TRANSLATION & COMMENTARY: M. NABEEL MUSHARRAF



Syed Maududi Series

by iCAN Sama-O-Basr



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Sama-O-Basr

لَوْجِهَ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

Only for Allah's pleasure! We neither seek reward from you nor thanks.

(Published in Mar 2024)

COPYRIGHT INFORMATION



ATTRIBUTION REQUIRED; SHARE-ALIKE

The publisher is pleased to allow this publication to be copied, printed or reproduced as per the provided CC licence. If you wish to publish it, please inform the publisher at: info@icandawah.org

Islam's Expectations from Muslim Women

Maulana Syed Abul Aala Maududi

This is a speech delivered by Maulana Syed Abul A'la Maududi (RA) at an Ijtimia of women in Lahore on February 15, 1948. Although this speech primarily addresses the women of Pakistan and naturally discusses issues specific to Pakistan, the principles and ideas expressed in it are equally relevant and beneficial for women both within and outside Pakistan.

Table of contents



Summary of the book:	5
Cultural vs Conscious Muslims	5
Who is a conscious Muslim?	5
Accountability and responsibilities of women:	6
Women and the task of Iqamat Ad-Deen:	6
Status of women in Islam	7
Conclusion	7
Some questions that can be explored during the study circle or a lecture on this book:	8
Introduction:	9
The World of Islam	9
Cultural Muslims	10
The Essence of Being a Muslim	11
Choosing Islam and the Prophet's Guidance	11
The Nature of True Submission	12
Faith, Desires, and Conformity	12
Responsibility and Accountability for one's own self	13
Responsibility and Accountability for others	14
The Discipline of Islamic Life	15
What Do We Want?	16

Evaluating and Deciding on Islam	16
Rejecting Hypocrisy and Partial Acceptance	17
The Responsibility of Women in Islam.....	17
Preaching Without Coercion	18
Your Duties	19
Your First Task	19
Your Second Task.....	19
Your Third Task	20
Your Fourth Task	21
A Question Worth Considering	23
A Critical Time is Approaching	24
Government and Public Opinion	26
Women’s Rights in an Islamic Government	26
Right to vote and to voice their opinions:	27
Financial rights	27
Reformation of Marital Laws	27
Right to education.....	28
Military and self-defence training	29
The Difference Between Western and Islamic Civilization	30
Complete Islam or Complete Westernization	31

Summary of the book:



Cultural vs Conscious Muslims

The book delves into the diverse understandings of Islam within the Muslim world. While some individuals adhere to the original and genuine teachings of Islam, others, despite considering themselves Muslim, question its fundamentals and values. The book emphasizes that being Muslim is not a status conferred by birth but a deliberate choice to embrace Islam. Many who question Islamic values are referred to as "cultural Muslims" – those born into Muslim families but yet to experience the true sweetness of Iman (faith). This sweetness stems from three critical factors: being content with Allah as one's Lord, Islam as the ultimate way of life, and Prophet Muhammad ﷺ as the definitive guide. Without these pillars, a person has not fully internalized faith.

Who is a conscious Muslim?

A Muslim is defined as someone who rejects all false gods and submits entirely to Allah, choosing Islam as their way of life and Prophet Muhammad ﷺ as their guide. This commitment requires prioritizing Allah and His Messenger above personal desires and societal norms. It also entails a sense of accountability before Allah for every action and responsibility toward those under one's care. The concept of being a Muslim goes beyond personal beliefs to encompass precise and conscious decision-making within the boundaries Allah has set. These boundaries allow for choices but prohibit stepping outside them.

The book challenges readers to examine whether they truly accept Islam as their way of life. It argues that partial or hypocritical adherence – where one

claims to be Muslim but fails to live by Islamic principles — is not sufficient. Islam must be embraced fully, without picking and choosing aspects that align with personal preferences.

Accountability and responsibilities of women:

This call to accountability applies equally to men and women. Women, in particular, are highlighted as vital agents of transformation within society and are encouraged to consciously choose their path and fulfill specific responsibilities.

For women who accept Islam fully, the book outlines a series of obligations. Their first responsibility is to implement Islam in their personal lives, cleansing their actions, thoughts, and lifestyle of anything contradictory to Islamic principles. Next, they must create an Islamic environment within their homes, removing traces of both old superstitions and modern blind imitation of Western values. Raising children as good Muslims is another significant responsibility, requiring mothers to model Islamic values and provide the right environment at home. Women are also encouraged to influence the men in their families toward Islam, offering support in righteous endeavors while refusing to condone sin, even if it means adopting a humble and simple lifestyle.

Women and the task of Iqamat Ad-Deen:

The book contrasts cultural Muslims with true Muslims in the context of governance systems. While cultural Muslims aim to govern according to Western values, true Muslims seek to establish Islamic governance in their countries. Women are portrayed as pivotal in this transformation, with their role in reforming individuals forming the foundation for broader societal change. The text emphasizes that this transformation begins at the individual and familial levels, ultimately influencing governments and societal systems.

Status of women in Islam

The book also addresses misconceptions about the status of women in Islam. It highlights the rights and opportunities Islam provides for women, including the right to vote, financial autonomy, inheritance, and education. Women are promised access to excellent education, with reforms to eliminate influences of ignorance and promote Islamic values. They are also encouraged to receive military and self-defense training to protect themselves and others. The text argues that Islam's system for women is superior to the Western approach, as it does not require women to abandon their femininity or mimic men to earn respect and rights.

Conclusion

In conclusion, the book lays out the essence of Islam, its expectations from its followers, and the pivotal role of women in shaping an Islamic society. By clarifying the differences between Islamic and Western systems, it urges readers to make an informed choice about embracing Islam fully and fulfilling their responsibilities.

Some questions that can be explored during the study circle or a lecture on this book:



These questions can be useful for study circles and duroos, as well as for personal reflection. After completing the book, readers can return to these questions to deepen their understanding and reflect:

- What is the reason that some people within the Muslim community identify as Muslims, yet their thoughts and actions are completely opposite to the teachings of Islam?
- What is meant by a conscious Muslim, and how can our sisters fulfill the requirements outlined in this relation?
- What are the key responsibilities and duties of women, and what can be an effective plan of action to fulfill them while living in the west?
- How can women play a role in broader societal change and in establishing an Islamic system in Muslim countries?
- What are some of the rights that Islam provides to women?
- Why does Islam promote separate educational facilities for women and discourage co-education?
- Why should women receive self-defense training?
- How does the Islamic system differ from Western perspectives in terms of the rights and responsibilities of women?

Introduction:



In the Name of Allah, the Most Gracious, the Most Merciful

All praise belongs to Allah, the Creator, Master, Sustainer, Provider, Nurturer, Lord, and Protector of the entire universe and its inhabitants. He is the One who granted humanity intelligence, the ability to discern right from wrong, the sense to differentiate between good and evil, and the capacity to think, understand, and recognize the paths of life. To guide humanity, He revealed His divine scriptures and sent His messengers.

Peace and blessings be upon Allah's righteous servants, who showed humanity the straight path to live, taught them noble morals, and demonstrated how to live as true human beings in this world.

The World of Islam



Mothers, sisters, and daughters! Today, millions of people around the world identify themselves as Muslims. However, the state of what we refer to as the "World of Islam" is nothing short of chaotic. It resembles a zoo, where various animals coexist, each speaking a different "language," with little in common except for sharing the same space. Sadly, this analogy reflects the current condition of the Muslim world.

Within this collective, there are individuals who question the very existence of God, others who cast doubt on the concept of revelation and prophethood,

and some who outright deny the Hereafter and the accountability that follows death in God's court. There are also those who reject the distinction between good and evil as taught by Islam, choosing instead to live heedlessly, akin to animals. Furthermore, some believe that the Islamic way of life is flawed and have embraced alternative lifestyles based on their desires, influenced by other systems.

Despite all this, such individuals persist in identifying themselves as Muslims and demand all the rights and privileges that are reserved for Muslims within an Islamic society. However, within this vast and diverse group, only a small minority genuinely embody the true essence of being Muslim as defined by Islam.

Cultural Muslims



Why is this the state of affairs? The primary reason lies in the fact that the Muslim world is predominantly composed of cultural Muslims—individuals who identify as Muslims simply because their forefathers were Muslim, and they were born into Muslim households. If you reflect deeply, you will uncover an essential truth: while birth can confer lineage, ethnicity, or nationality, it cannot inherently make anyone a Muslim.

A person may be born a Jat, a Rajput, an Indian, an Englishman, or a German, but no one is born into a faith merely by virtue of their mother's womb or their father's lineage. Faith is something that can only be acquired through a conscious choice—when a person deliberately chooses it and willingly adopts it.

This is why many among us who are cultural Muslims associate themselves

with Islam merely by virtue of being born into Muslim families. They carry Muslim names, but the true essence of Islam is absent from their lives. The way of life that Islam prescribes is neither reflected in their actions, nor have they made any effort to understand it, nor have they consciously chosen or resolved to live by it.

The essence of Islam, as described by the Prophet Muhammad (peace be upon him), is captured in his words:

“He has tasted the sweetness of faith who is content with Allah as his Lord, with Islam as his way of life, and with Muhammad ﷺ (peace be upon him) as his Messenger.”

This Hadith clearly conveys that someone who has not thoughtfully and willingly embraced Islam remains unfamiliar with the sweetness of faith and the true taste of Islam. Such a person has yet to experience the genuine essence of religion.

The Essence of Being a Muslim



The essence of being a Muslim lies in consciously and deliberately deciding that, among all those who claim divinity, lordship, and mastery in the world, it is only the Lord of all the worlds (Rabbul 'Aalameen) whose servitude they will accept. Among all the forces and authorities demanding obedience, submission, and surrender, the Muslim acknowledges only Allah as the one before whom they will bow in complete obedience. It is His will alone they seek to follow.

Choosing Islam and the Prophet's Guidance

Moreover, being a Muslim means that, from all the ways of living presented

in the world, the individual chooses the way of life outlined by Islam. They not only refrain from giving preference to any other way but must also harbor no inclination or attachment to these alternative paths. They should find only Islam's way of life truly appealing, desirable, and worthy of adherence.

Being a Muslim also entails choosing Prophet Muhammad (peace be upon him) as one's sole guide among all claimants to human guidance, past and present. A Muslim resolves to follow only the path illuminated by him, rejecting all alternatives.

The Nature of True Submission

It is only when an individual wholeheartedly accepts Allah as their Lord, Islam as their way of life, and Muhammad (peace be upon him) as their guide that they truly embody what it means to be a Muslim. Upon embracing Islam in this comprehensive manner, their duty is to subordinate their personal desires to Allah's will, adhere to Islam's laws, and follow the teachings of Prophet Muhammad (peace be upon him). At this stage, there is no room for questioning or objection.

A Muslim can no longer assert: "Even though Allah has commanded such and such in this matter, and even though Muhammad (peace be upon him) has provided this guidance, and even though the Qur'an has issued this verdict, my personal opinion differs, and I will follow my own view." Similarly, they cannot argue, "The current practices of the world contradict this, so I must conform to what is commonly practiced."

Faith, Desires, and Conformity

If a person adopts such an attitude, it becomes evident that they have not truly embraced faith. True faith demands the complete submission of one's preferences, desires, emotions, thoughts, and ideas to the principles of Islam. It necessitates the rejection of every non-Islamic way of life, regardless of how popular or personally appealing it may be.

This is precisely what the Prophet Muhammad (peace be upon him) articulated in his profound words:

“None of you can be a believer until his desires are in complete conformity with what I have brought.”

The clear implication of this statement is that a person cannot truly be a Muslim until the inner devil of their desires submits to God and surrenders to the guidance of Prophet Muhammad ﷺ (peace be upon him). As long as a person’s inner self insists on asserting that their desires must take precedence in life, they cannot genuinely have faith or Islam residing in their heart.

Faith and Islam are realized when a person’s heart declares, with full sincerity and conviction, “I am wholeheartedly willing to obey the commands of religion without hesitation or resistance.”

Responsibility and Accountability for one’s own self

Furthermore, the essence of Islamic life is rooted in a profound sense of responsibility. The life of a believer is a life marked by accountability. A heart filled with faith cannot be void of the awareness that every action, thought, and deed will be subject to scrutiny before God. A believer understands that they will have to account for their life after death – what they did, what they refrained from, what they said and listened to, how they lived, how they utilized their energies and abilities, the means by which they earned their wealth, the ways they spent it, and the purposes they pursued in this world. A true believer does not succumb to the notion that death is the ultimate end, nor do they entertain the idea that they will leave the world without facing consequences for their actions. On the contrary, they are firmly convinced of the reality of life after death. They believe with unwavering certainty that they will stand before God, the Almighty, and be held accountable for every deed, every choice, and every moment of their existence. This awareness shapes their life, guiding their actions and decisions in alignment with the

principles of Islam.

Responsibility and Accountability for others

This very concept was articulated by the Prophet Muhammad (peace be upon him) in the following words:

“Beware! Each of you is a shepherd, and each of you will be questioned about his flock.”

The term "flock" (ra'iyyah) encompasses everything placed under a person's responsibility – be it children, subordinates, servants, animals, or material possessions. Anything over which a person has authority and care constitutes their ra'iyyah. In this sense, no one in the world is without a ra'iyyah. Every individual, in some capacity, assumes the role of a shepherd (ra'i) within a specific sphere.

A woman is the shepherd of her household, a husband is the shepherd of his wife and children, an officer is the shepherd of their subordinates, and a ruler is the shepherd of the entire population. In one form or another, every individual acts as a shepherd, with someone or something entrusted to their charge. This universal truth emphasizes the profound responsibility borne by every person in their respective roles.

It is regarding this ra'iyyah that the Prophet Muhammad (peace be upon him) warns individuals, saying:

“Beware, you are responsible for your flock, and you will be held accountable before God for how you exercised your authority over them.”

This belief instills a profound sense of responsibility in a Muslim's life. A Muslim cannot live aimlessly, indulging in whatever they desire. They cannot be careless or heedless about what they eat, what they wear, where they spend their time and energy, or whether their pursuits are meaningful and worthwhile.

The Discipline of Islamic Life

A Muslim does not simply follow whims or desires wherever they may lead. A Muslim is not like an untethered animal that roams freely, grazing on any field it encounters, nibbling at any green patch in its path, or running in whichever direction it feels inclined. Instead, a Muslim's life is guided by purpose, discipline, and adherence to the commands of Allah.

Rather, a Muslim understands that every action, no matter how trivial it may seem, is an act of worship or a step toward accountability before God. They recognize that their life is not for personal indulgence but for fulfilling their role as stewards of God's creation, guided by His commands and ever mindful of the consequences in the Hereafter.

The essence of a Muslim's disciplined life is beautifully illustrated in the Hadith of the Prophet Muhammad ﷺ (peace be upon him) in which he mentioned that the example of a believer and his faith is like that of a horse tied to its post. It may roam around, but eventually, the rope around its neck brings it back to its post.

This analogy underscores the believer's intrinsic connection to their faith, which keeps them grounded and within the bounds of Allah's guidance, no matter how far they may stray.

When a Muslim is tied to the post of faith and obedience, no matter how long the rope may seem, they are bound within a defined circle. They cannot step beyond these boundaries, as every movement is governed by the limits set by God and His Messenger.

All their energies, interests, amusements, activities, and endeavors remain confined within these divinely prescribed limits. They dare not cross these boundaries, for they understand that stepping beyond them is a transgression of their faith and a betrayal of their commitment to Allah.

What Do We Want?



Evaluating and Deciding on Islam

After this brief explanation of Islam, I will now state what we, as servants and workers of Islam, want.

Our call to everyone is this: carefully examine and evaluate Islam, understand its true essence, and then decide whether you truly accept it as your way of life or not. As I have already emphasized, Islam is not something inherited by birth, nor is it acquired through lineage or ancestry. Therefore, it is essential to place this question before you and ask directly: do you truly and willingly accept it or not?

Are you prepared to bear the responsibilities it imposes? Are you willing to bind yourself to the post of faith and the rope of obedience?

If someone does not like this religion and is unwilling to live by its principles and limits, they are entirely free to leave it. However, leaving it means that they must openly renounce it, change their name, sever their ties with the Muslim community, and stop calling themselves Muslims. Such a person may then freely pursue whichever path they desire. They can adopt a name that reflects their new belief, join any community they prefer, or even form a new community with others of similar beliefs.

In any case, this deception and mockery, which people have adopted these days, must come to an end. They neither like Islam nor are willing to follow it, yet they insist on calling themselves Muslims. Not only that, but they also claim to be the champions and interpreters of Islam! This charade has gone on for too long, and we will not allow it to continue any further.

Rejecting Hypocrisy and Partial Acceptance

Similarly, the hypocritical attitude must also end where people accept those parts of Islam that align with their interests and reject what conflicts with their desires. This behavior matches the description in the verse: "Do you believe in part of the Book and reject part of it?" (Qur'an 2:85)

This criticism that Allah SWT commanded His prophet to express was directed at the Jews who used to be selective in accepting parts of the divine book they liked and rejected the rest. This self-indulgence and servitude to desires can no longer masquerade under the name of faith. It is neither honorable nor respectable for any upright individual to deceive and cheat by demanding rights as a Muslim while refusing to adhere to Islam's teachings.

We place this question before everyone and demand a straightforward answer: Do you accept Islam as your way of life or not? If not, then please clearly deny it and step outside the fold of the Muslim community. But if you do, and sincerely wish to remain a Muslim, then accept it wholeheartedly. Do not pick and choose parts of Islam or limit yourself to only a few aspects. Embrace Islam in its entirety.

Adopt a straightforward attitude of obedience, and once you have accepted Islam as your religion, relinquish the claim to personal freedom in matters where God and His Messenger have provided guidance. After becoming a Muslim, no one has the right to say, "We will adopt ways according to our intellect and preferences." Islam does not grant such freedom as your right.

The Responsibility of Women in Islam

We do not intend to address only men with this message; rather, we want to convey the same to women as well. We appeal to women not to lose their individuality by merging their personalities into those of men, nor to entrust their religion to men. Women are not mere appendages to men; they have

their own distinct identities. Just like men, women too will stand before God and be held accountable for their own deeds and actions.

On the Day of Judgment, every woman will rise from her own grave, not from the grave of her father, husband, or brother. When called to account for her deeds, she will not be excused by saying, "Ask my men about my religion." She bears her own independent responsibility for her way of life and will stand before God to answer for the choices she made and the reasoning behind them.

Therefore, we direct this question not to men on behalf of women but directly to women themselves. We ask them to decide their path in life independently of the decisions made by their men. Do you accept Islam as your religion or not? After thoroughly examining its principles, boundaries, obligations, and responsibilities, it is upon you to determine whether or not you accept it.

If you accept Islam along with all its components, then follow it sincerely. Embrace Islam fully, not selectively, as your way of life, and refrain from knowingly deviating from its path. However, if you do not accept it, then honesty and integrity demand that you openly and clearly reject it, without attempting to unfairly exploit its name for personal benefit.

Preaching Without Coercion

We have emphasized this point repeatedly. If you are familiar with our teachings, you will know that we have consistently urged our companions and supporters: preach Islam to the women in your households—your mothers, sisters, wives, and daughters—but, for the sake of God, do not compel them to follow your path through dominance or coercion. Allow them complete freedom to think, reflect, and form their own independent opinions.

The right to preach is confined to presenting Islam's demands clearly and

comprehensively before them. Beyond this, women must be granted the complete freedom to decide for themselves whether or not they accept these demands.

Your Duties



To those women who, after thoughtful reflection and independent decision, choose Islam as their way of life, I wish to clearly outline the responsibilities they are required to undertake.

Your First Task

Your primary responsibility is to shape your life entirely within the framework of Islam, eliminating every remnant of ignorance (jahiliyyah) from yourself. Develop the awareness and understanding necessary to discern what originates from Islam and what stems from ignorance. With this clarity, critically examine your life and conduct an honest self-assessment to identify any lingering influences of ignorance. Wherever you find such influences, make a sincere effort to cleanse your life of them. Align your thoughts, social behavior, morals, and your entire way of life in harmony with the teachings and principles of Islam.

Your Second Task

Your second task is to reform the environment within your home. Remove the remnants of outdated ignorance (jahiliyyah) that have persisted in your household, along with the influences of modern ignorance that infiltrated our homes during the colonial era. Presently, an unusual mixture of past and modern ignorance prevails in many Muslim homes. On one side, there is the

so-called "enlightenment" that seeks to transform Muslim women into Westernized figures. On the other side, outdated ignorant customs, polytheistic beliefs, and un-Islamic practices continue to persist in our social life.

It is now the responsibility of women who have become conscious of their faith-based duties to carefully uproot both the outdated customs of ignorance and the manifestations of modern ignorance. This includes critically addressing the effects of blind imitation of Western education and culture, ensuring that their homes are realigned with the principles and values of Islam.

Your Third Task

Your third task is to raise your children in accordance with Islamic principles. Tragically, many of our generations have been deprived in this regard. Rarely do they hear the recitation of the Qur'an in their homes or witness their family members enjoying a deeper connection with Salah.

In the past, we were fortunate to grow up in homes where the sound of the Qur'an was a familiar presence, and the sight of our elders engaged in prayer was a regular occurrence. There were still remnants of religion that shaped the broader environment around us. However, the misfortune of the current generation has reached an alarming level. The environment in which they are being raised is often devoid of the sound of the Qur'an and the sight of prayers altogether. This neglect threatens to sever the connection of our children with their faith, making it all the more critical for you to address this responsibility earnestly.

If this state of affairs continues and our generations are raised without proper guidance, then when they take charge of life's responsibilities, even the very name of Islam may fade away. The preservation of our faith relies entirely on the environment we cultivate in our homes today.

It is your duty to transform this situation. Create a home environment where Islam is not just spoken about but actively lived and practiced in daily routines and interactions. Let your children see Islam in action—a living example that they can observe, experience, and draw inspiration from. They should witness its values being upheld, its teachings being practiced, and its principles shaping the way you live. This will enable them to internalize Islam naturally, ensuring its continuity and vitality for future generations.

Let the sound of the Qur'an resonate frequently in their ears. Let them see the scene of prayer five times a day in their home. By their natural inclination, children will imitate their elders, and seeing them perform prayers, they will naturally begin to emulate them.

Children should grow up hearing the message of Tawheed (Oneness of God), understanding the purpose of worship, and having the principles of Islam deeply rooted in their hearts. Their habits should be shaped, their character refined with an Islamic foundation, and their love for Islam nurtured as they grow.

This is the kind of upbringing we need for the new generation. Therefore, it is the responsibility of every woman who embraces Islam to fulfill this crucial duty by transforming their homes into spaces of Islamic learning and nurturing their children to become true Muslims. Only then can a genuinely Muslim generation emerge and thrive.

Your Fourth Task

Your fourth task is to influence the men of your household—your husbands, fathers, brothers, and sons—and guide them toward living an Islamic life. It is puzzling why some women hold the misconception that they cannot influence men, whereas the reality is that women can have a profound impact on them.

If a Muslim girl begins to show her admiration for the ways of Prophet

Muhammad (peace be upon him) and Abu Bakr (may Allah be pleased with him), instead of idolizing figures like Churchill and Truman, you will notice how quickly the youth of her household begin to change their behaviour and appearance.

If a Muslim woman openly declares her preference for an Islamic way of life over the lifestyle of the “Westernized elite,” emphasizing prayer, fasting, piety, good character, fear of God, and adherence to Islamic values and etiquette, transformations in the men around her will become evident. Women have the power to inspire and lead change within their homes, and through their influence, they can help establish a more Islamic way of life for their families.

If a Muslim woman openly declares her preference for an Islamic way of life over the lifestyle of the “Westernized elite,” emphasizing prayer, fasting, piety, good character, fear of God, and adherence to Islamic values and etiquette, transformations in the men around her will become evident. Women have the power to inspire and lead change within their homes, and through their influence, they can help establish a more Islamic way of life for their families.

If a Muslim wife openly expresses her disapproval of a drawing room furnished with wealth obtained through unlawful means or a life of luxury funded by bribery, and instead declares her preference for living humbly in a modest home, eating plain bread earned through honest means, many causes of corruption would be eradicated, and numerous societal evils would vanish.

Likewise, if all sisters who have wholeheartedly embraced Islam begin a sincere campaign to reform their surroundings, they can protect their families, relatives, and households from many vices, ridding them of both the modern and traditional forms of ignorance (jahiliyyah).

It is your responsibility to gently and wisely address the remnants of

ignorance you observe among your family and acquaintances. Critique these practices with care and respect, educate your family and community about the teachings and boundaries of Islam, and most importantly, demonstrate these principles through your own adherence to Islamic values and limits.

If this approach is adopted, the entire structure of our society can be corrected.

A Question Worth Considering



Now, if you have genuinely chosen Islam as your way of life, a critical question arises: Are you prepared to accompany and support misguided men in their rebellion against Islam and their adherence to ignorance (jahiliyyah)? If your commitment to Islam is sincere, your answer must be a resolute "No." It would be utterly inappropriate and self-destructive to jeopardize your own Hereafter for the sake of someone else's worldly benefit.

The Prophet Muhammad (peace be upon him) warned:

"The worst position on the Day of Judgment will be of the person who ruined their Hereafter to secure someone else's worldly benefit."

Therefore, you must not compromise your Hereafter to secure your men's worldly gains. As a Muslim woman, it is your responsibility to clearly convey to your husband, father, brother, or son that as long as they adhere to Islam, you will stand firmly by their side and be their partner in righteousness. However, if they choose to stray from Islam's boundaries, that is their decision, and you cannot support or condone their misguidance. Your commitment to Islam requires you to refuse to sacrifice your eternal

salvation for the fleeting pleasures of their worldly pursuits.

Conversely, for those women whose husbands, fathers, brothers, and sons follow God's commands and the teachings of His Messenger (peace be upon him), it becomes their duty to fully cooperate with and support them in their struggles. It is evident that a person who chooses to live within Islam's boundaries cannot pursue wealth by any means they desire.

Such individuals must refrain from unlawful earnings and avoid amassing luxuries through prohibited methods. Such men will rely on lawful earnings, which may be modest, and will not provide the means for extravagant lifestyles. Therefore, it is essential for Muslim women to remain content with this modest and lawful income. They must avoid pressuring their fathers, husbands, brothers, or sons to procure luxuries or indulgences beyond their means, especially if such demands might lead to earning through impermissible means.

Similarly, men who commit to obeying and striving to uphold the truth of Islam often encounter significant hardships and challenges. During these trials, it becomes the duty of Muslim women to stand as steadfast and sincere companions, offering their unwavering support to their righteous men as they persevere through difficulties.

A Critical Time is Approaching



At this moment, we face a monumental task: establishing an Islamic government in Pakistan. This endeavor requires tremendous effort and unwavering struggle. Before August 14, 1947, the people of this land lacked

sovereignty. However, after that historic date, the scenario transformed entirely. The people of this nation now possess full authority to decide their destiny, including the way of life, ethical values, and governance system they wish to adopt.

In this critical juncture, a fierce conflict is bound to arise. On one side are those who merely claim Islam as their heritage, inheriting it in name only from their forefathers. They neither accept Islam as a comprehensive way of life nor show any willingness to do so.

These individuals seek to benefit from the rights and privileges afforded under the banner of Islam, yet they resist the responsibilities and obligations that Islam entails. They aspire for the country to remain free from these commitments. Their ultimate goal is to establish a government over Muslims that operates on non-Islamic laws and principles, betraying the very essence of the Islamic identity.

On the other side are those who genuinely embrace Islam as their way of life. They aspire to establish an Islamic government in this country and enforce Islamic law. A conflict between these two forces is imminent.

At such a pivotal moment, just as men must decide whether to align themselves with this pseudo-Islamic system of disbelief or to stand firmly for true Islam, Muslim women also bear the responsibility of determining where their support will lie. The challenges and scenarios that may unfold during this conflict are difficult to foresee in their entirety.

However, I urge all sisters and mothers to deeply reflect on their role and carefully plan their course of action for the future. If they truly value Islam and hold it dear in their hearts, they must wholeheartedly support and lend their weight to the cause of true Islam in this critical struggle. Their commitment and determination will play an essential role in shaping the outcome of this battle for faith and identity.

Government and Public Opinion



In this era of democracy, governance operates on the foundation of public opinion, and the authority of the government is derived from the will of the people. As such, no government can truly become Islamic unless the people themselves embody genuine Islam. If the general population does not sincerely recite the Kalima (declaration of faith), recognize God as their sovereign and master, and consciously choose Islam as their way of life, it is unrealistic to expect the government to do so.

A government cannot proclaim the Kalima, accept God as its ultimate authority, or adhere to His religion unless the people it represents have first embraced these principles in their hearts and lives. Our objective is for the people of Pakistan – who take pride in their Muslim identity – to consciously and wholeheartedly recite the Kalima and willingly choose the Islamic system as their guiding way of life. When the people adopt Islam in this deliberate and sincere manner, the government formed by their collective opinion will naturally reflect their faith—a government of true believers, committed to submission to God and the implementation of His laws.

Women's Rights in an Islamic Government



In this context, I must address a few specific points. Misconceptions are being widely propagated about an Islamic government, suggesting that its

establishment would usher in a dark age and halt the nation's progress. It is particularly alleged that under an Islamic system, the status of women would deteriorate significantly. However, the reality is that if an Islamic government were established, it would bring blessings to women just as much as it would to men. Allow me to briefly outline what your position would be in such a government.

Right to vote and to voice their opinions:

Centuries before the emergence of modern democracies, Islam recognized women's right to express their opinions and ensured that these opinions were valued. This recognition occurred during an era when the very idea of women having an independent identity was denied, and they were often regarded merely as agents and source of evil. In that time of darkness, Islam became the first to affirm the individuality of women and to grant them the right to voice their opinions on collective and individual matters. Under an Islamic government, every adult woman will hold the same right to vote as every adult man.

Financial rights

Islam grants women complete rights to inheritance and ownership of property and wealth. Women have full authority to invest their assets in trade or industry and retain sole ownership of any profits derived from such ventures.

Additionally, if they have spare time, they are entirely within their rights to engage in business or labor, and the income they generate belongs solely to them. Neither their husbands nor their fathers have any claim over their earnings or property.

Reformation of Marital Laws

In an Islamic government, the flawed marital laws introduced during the colonial era, which have caused immense suffering to many Muslim women,

will be replaced. In their place, the authentic Islamic marital laws, which comprehensively protect the rights and interests of women, will be enforced. The so-called "Shariat Bill" recently passed by Pakistan's Punjab Assembly is far from being a true representation of Sharia law; rather, it is a distorted version. If you have read my book *Huquq-uz-Zaujain (The Rights of Spouses)*, you would understand that only Islamic law provides complete protection for the rights and interests of both men and women. Under an Islamic government, marital laws will be implemented that will effectively address all your grievances.

Right to education

In an Islamic government, women will not be deprived of education, contrary to the misconceptions spread by some. On the contrary, arrangements will be made to provide them with the highest quality education. However, these arrangements will not replicate the current models of girls' schools and colleges, and certainly not adopt the principle of co-education. Instead, they will strictly adhere to Islamic boundaries while ensuring that women receive excellent education in every field.

Some people question how it would be possible to run girls' medical colleges while maintaining Islamic boundaries. To this, I respond that if the government is committed to Islam and resolves to work within its principles, establishing such institutions is entirely feasible. For instance, experienced and skilled Muslim lady doctors currently available in the country can be tasked with teaching medical education to women. If, hypothetically, there are not enough female doctors to meet this need, the government can select trustworthy and morally upright senior male doctors to prepare a sufficient number of competent lady doctors within a few years. This approach will eventually eliminate the need for women to receive education from male instructors.

Similarly, arrangements can be made to provide the highest quality

education in every field without requiring any violation of Islamic boundaries.

Military and self-defence training

In addition to education, we also aim to provide necessary military training to Muslim women, and this, too, will be conducted within the framework of Islamic values and boundaries.

I have consistently emphasized to my colleagues that modern warfare has reached an unparalleled level of brutality, with humanity witnessing increasingly savage forms of barbarism. We are confronted by merciless powers that show no hesitation in violating the boundaries of humanity. If, God forbid, war were to erupt, the atrocities that might be committed are beyond imagination. For this reason, it is imperative to prepare our women for self-defence, so that every Muslim woman is capable of protecting her life, wealth, and honour.

Muslim women should be trained in the use of weapons, swimming, riding, driving bicycles and motor vehicles, and acquiring first aid skills. Furthermore, they should not only prepare for their own defence but also be ready, if needed, to assist men in warfare. All of this training must remain firmly within the framework of Islamic principles, never breaching its limits.

Historically, Muslim women were proficient in the use of weapons and defence techniques. These skills were often imparted by their fathers, brothers, or husbands, and once trained, these women would then teach other women. This same approach can be implemented today. Military personnel can first train their female relatives, and once a sufficient number of women are skilled, they can take on the role of instructors for others. This method ensures both readiness and a steadfast commitment to Islamic values.

The Difference Between Western and Islamic Civilization



These points I have mentioned are intended to clarify that, contrary to the misconceptions of some uninformed individuals, women will not be relegated to the status of lifeless mannequins under an Islamic government. Instead, they will be provided with full opportunities for progress and development. However, it must be emphasized that we aim to honor women while preserving their identity as women; we do not seek to transform them into men. The key distinction between our civilization and Western civilization lies here: Western civilization offers women respect and rights only when they become artificial men, taking on responsibilities traditionally held by men. In contrast, our civilization grants women dignity, respect, and rights while keeping them in their natural role as women, assigning them responsibilities that align with their innate qualities and the roles that nature has entrusted to them.

In this regard, we believe our civilization is far superior and more noble than the prevailing Western model. We are firmly convinced, through reason and logic, that the principles of our civilization are correct and just. Therefore, there is no valid justification for abandoning a virtuous and pure system in favor of one that is flawed and corrupt. Our opposition to the current mixed-gender societal model is not born out of prejudice or blind antagonism. Rather, it stems from a clear understanding and insight that the welfare of our nation, humanity at large, and civilization itself lies in avoiding this destructive way of life.

Our conviction is supported not only by rational arguments but also by the

visible consequences of this system, which have already manifested in other societies, and its detrimental effects on their morals and social fabric. Recognizing these realities, we do not wish our nation to fall into the pit of destruction toward which the Westernized elite are dragging it. These individuals, having already lost their own moral compass, are now intent on corrupting the moral foundation of the entire nation.

On the contrary, our objective is to ensure that our nation and country progress while firmly adhering to the principles of Islamic ethics. However, this goal can only be achieved if, alongside the support of our brothers, we also secure the collective strength and endorsement of our sisters.

Complete Islam or Complete Westernization



The choice before you is clear: you must decide whether you want Islam or Westernization. It is not permissible to mix the two. You are required to choose one path entirely. If you choose Islam, then you must accept it in its entirety and allow it to govern every aspect of your life. Islam explicitly commands: "**Enter into submission completely**" (Qur'an 2:208) — indicating that no part of your life should be exempt from its obedience.

If this complete submission is not acceptable to you, and there remains an inclination toward Westernization, then it would be more honest and appropriate for you to cease claiming allegiance to Islam and instead align yourself openly with the path you follow. A mix of half Islam and half disbelief benefits neither in this world nor in the Hereafter. Labeling such a hybrid as Islam is nothing but a deception — a falsehood that serves no one.



SAMA O BASR
A PROJECT OF ICAN